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BERNARD M. BARUCH

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Dear Mr. Dulles:

Herewith is a document which doubtless you have already seen, but I thought I would pass it on to you, particularly the marked paragraph on Page 3.

You doubtless know of the arrangement between the Egyptian and Russian governments whereby it was proposed by Russia that five hundred Egyptian students be sent to China to be trained in communism. At that time Nasser wanted to send fifty. I had much information, which I passed along to our dear Foster at the time of the Suez difficulty.

Have you read or would you be interested in reading a book by an American woman who married an Englishman and now lives in France, called the JET LIGHTHOUSE, concerning a visit she made to Liberia?

With all good wishes, I am

Sincerely yours,

Bernard M. Baruch

Hon. Allan Dulles, Director
Central Intelligence Agency,
Washington, D.C.

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THE NEW COMMUNIST MANIFESTO

The Statement of the 81 Communist and Workers Parties has, after three weeks of wrangling, finally been published. It is a document full of ambiguities which is intended to present a facade of unity, but which leaves as many, if not more possibilities of interpretation as the 1957 Declaration of the Twelve Communist Parties. Before its publication Pravda (December 3rd) triumphantly announced that "the unanimity and solidarity of the brotherly parties embarrassed the whole bourgeois press, which has lately been spreading a lying tale of the allegedly inevitable divergences in the ranks of the international Communist movement".

The text of the Manifesto is full of finely nuanced formulations which should in theory command the assent of both the Soviet and the Chinese leadership. It was summed up in advance by a Warsaw wit who defined contemporary Communist political opportunism as "eating Russian 'kasha' with Chinese chopsticks...". In the struggle for hegemony in the international Communist movement the Russians are still in the incomparably stronger position. But they cannot simply impose unanimity as in Stalin's time. The Bucharest communiqué did not prevent the squabbles that followed. The extraordinarily long Moscow meeting, accompanied by Sino-Soviet press polemics, indicates that behind the facade of unanimity there was a good deal of hard bargaining. How long the unanimity will be preserved is another matter.

The statement itself acknowledged that "the Soviet Union has been, and remains, the universally recognised vanguard of the world Communist movement". It reaffirmed that revisionism was still the main danger and attacked the Yugoslavs for it (while Soviet diplomats were making overtures to them, the Chinese and Albanians were scolding them as the running dogs of imperialism). At the same time the Statement warned that in some countries dogmatism can now also become a danger. 'Peaceful coexistence' and 'the possibility of avoiding war' were again emphasised while the danger of 'imperialism unleashing war' was stressed. This verbal balancing act does indicate the probable lines of Communist propaganda in the near future, but does not give much of a clue to how the political differences on concrete contemporary problems have been resolved, whether on Berlin or Formosa. Strategy in the underdeveloped, and other, countries remains flexible, the united front technique remaining the chief means used. The 'national bourgeoisie' is said to be 'objectively interested' in the accomplishment of the principal tasks of anti-imperialist, anti-feudal revolution, and therefore can participate in the revolutionary struggle against imperialism and feudalism". However, "owing to its dual nature, the extent to which the national bourgeoisie participates in revolution differs from country to country". The Communist

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Parties can achieve power nowadays, according to the Manifesto, "without civil war" and the global victory of Communism "is inevitable". For this purpose "all the Socialist countries cherish the unity of the Socialist camp like the apple of their eye".

SOVIET INTEREST IN AFRICA

The marked Soviet interest in African developments finds its reflection in the Soviet press, which devotes more and more space to them. Activities designed to foster Soviet influence in Africa are receiving increased attention. Not long ago the whole Soviet press was full of reports on the new Friendship University (which was opened officially on November 17th) and prominently displayed photographs of African students in Moscow. More recently Africa Day was proclaimed on December 1st and the occasion served to underline that "the time has come to begin the decisive attack on colonialism". Pravda and Izvestiya devoted editorials and other articles to the "national liberation struggle in Africa", supported by the Soviet Union and opposed by the 'American imperialists'. The Director of the newly-created African Institute in Moscow, Professor I. Potekhin, proclaimed the necessity to destroy "the myth of American anti-colonialism". He also announced in Moskovskaya Pravda (November 27th) that Soviet historians are now doing "extensive work on the study of African history" which is "distorted" by Western historians. The African Institute of the Soviet Academy of Sciences has already started preparations for the International Congress of Africanists which will be held in 1962 at an (unspecified) African university centre.

Sovremenny Vostok (Contemporary East, November 1960) contains a whole section on Africa. Professor I. Komzin, the chief Soviet expert on the Aswan Dam project, writes that it will be built with the help of the Soviet Union and "will outlive the pyramids". Another article describes the construction of the port at Hodeida in Yemen, built with "the Soviet Union's tremendous unselfish help".

The Secretary of the Algerian Communist Party, Larbi Bukhali, describes in Kommunist (No. 16, November 1960) its attitude towards the FLN: in accordance with the current Party line towards the national bourgeoisie, the ACP supports the government of Ferhat Abbas, despite the fact that "there are no communists in it... but on the contrary there are some people in it who do not hide their anti-communist views". But Bukhali calls for the ending of the "policy of isolation of the Algerian communists" on the part of the Algerian rebel government.

EHRENBURG AND HEMINGWAY

The Warsaw weekly Polityka (November 19th) published an interview with Ehrenburg. As in his 'Lessons of Stendhal' and 'On Re-reading Chekhov' some of the views expressed sound familiar in a Western context, but slightly unusual in the Soviet one:

"Artistic truth is not a registration of the facts of life but its re-creation. Tairov once told me a story of the aged Coquelin: an actor imitated a pig's squeal at a French fair. All admired him except one Normandy peasant who said that he could do it better. He then hid a piglet in his jacket and by squeezing him induced him to squeal. But the crowd jeered and protested asserting that the actor was better and the peasant could not imitate the animal's voice. A similar situation exists in art when the manifestations of life are simply registered. This is not the artist's business... There are critics who think that the writer is wrong if his hero 'acts incorrectly'. They do not understand that a writer who creates an artistic picture of life cannot arbitrarily direct his heroes for didactic reasons."

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Ehrenburg added that in Hemingway's novels "nobody talks like people do in life. But Hemingway's dialogue is the essence of conversation devoid of superfluities. This is great art. I consider Hemingway to be the greatest living Western writer".

MISS NASSER IN PEKING

The organ of the Sino-Polish Friendship Society, Chiny (no. 1, 1960) reports from Peking:

"In Peking we were shown a young, handsome woman driving past us in the street in an open car. Miss Nasser, the sister of the Egyptian dictator, has been studying for a year at the Tsing-Hua University. But as (my guide) T'ao explained, not everything in the People's Republic of China is to Miss Nasser's taste. In the first place she was supposed to be critical of Chinese isolationism, of the fact that they do not accept what she has boldly called the "americanisation" of life; she later explained that she had in mind the elite's lack of aspiration to adopt modern achievements, which, according to her, create healthy strivings in society".

THE WORLD FAIR IN MOSCOW

On May 20th, 1967 the World Fair, lasting for six months, will be opened in Moscow. Its area will be two and a half times larger than that of the last Fair in Brussels. The Soviet Union itself will occupy 100 hectares of space, i.e. one half of the total space used by all the participants in the last exhibition. The expected daily attendance is half a million people, but parking place is going to be provided for only 12,000 cars. Preliminary work on the exhibition has already started, but its central symbol, a sort of Eiffel tower or Atomium, has not yet been chosen, although several projects have already been submitted. There is little doubt that its theme will concentrate on sputniks or luniks.

UNDER FIRE

Joseph Alsop: "'Landsknecht' (mercenary) of the cold war" (Za Rubezhom, Nov. 19)

Margaret Higgins: "She unmasks herself completely, showing that her next work is a calculated lie, prepared beforehand, a lie on order". (Izvestiya December 3rd 1960)

Leonard Schapiro: "In many capitalist countries there are special centres for the 'study' of the history of the CPSU and USSR. They were created in the U.S. and in Western Germany with means provided by Ford and other millionaires. A nationalist and white-emigré rabble is grouped around these centres. Thus a book by a certain Leonard Schapiro, 'The Communist Party of the Soviet Union', has recently been published in Great Britain." (Kommunist, No. 16, November 1960)

RECOLLECTIONS OF EISENSTEIN

The monthly, Znamya (No. 11, 1960) continues to publish excerpts from the memoirs of the late great film director, Sergei Eisenstein. They give short descriptions of his meetings with celebrities of the film world in the twenties and thirties, including Greta Garbo, Charlie Chaplin, Gary Cooper, Fritz Sternberg, Marlene Dietrich, Abel Gance, Jackie Coogan and many others. They also give some previously unknown details about Eisenstein's work on his films, particularly on the one he made in Mexico and on 'Ivan the Terrible'.

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FILMS IN CHINA

A certain Ku Feng wrote a letter to the editor of Chung-kuo Ch'ing-nien (China Youth, No. 13, 1960) which was published under the title "Do we watch movies for the sake of relaxation?". He argued:

"Whether or not you have something in mind when watching movies you are bound to be influenced by the films either consciously or subconsciously after seeing them. If you are not influenced by the proletarian ideology, you will be exposed to the influence of the bourgeois ideology. This is particularly true at the present time when the American imperialists and revisionists are seeking to carry out cultural infiltration by spreading the poison of the bourgeois ideology through the media of culture and art for the purpose of undermining our revolutionary will."

China Youth (No. 16, 1960) answered Ku Feng's query in a long article entitled: "Do not forget to boost the proletarian class and eliminate the bourgeois class while you enjoy movies":

"Since liberation the production of films has been in the hands of the proletarian class and thus has become an instrument of the Party for educating the broad masses of the people. In a very short time we succeeded in getting rid of American films. Under the correct leadership of the Party and the guidance of Chairman Mao the film industry of the new China serves the workers, peasants, and the soldiers. A few comrades feel, however, that some films made in our country, reflecting the struggle on the industrial and agricultural production fronts, are not of a very high artistic standard and therefore they are not inclined to see such films and are not interested in the special characteristics of the films made in our country, such as those emphasising the strong revolutionary nature and fighting spirit reflected in the political struggle. I feel that the problem lies in their attitude towards the appreciation of films. Although they are after relaxation and amusement, they are actually seeking the amenities of the bourgeois class and the decadent way of life of the bourgeoisie. They naturally cannot find satisfaction in the kind of films we make. We cannot accept the views expressed by these young people... It is quite obvious that the way we view and appreciate films is not a trifling matter. Not only should young people of the new China seek constant replenishment and enhancement in work and study, but they should also cultivate good taste during rest and recreation periods by accepting Communist education through literary and artistic appreciation while watching movies and rejecting the influence of modern revisionist and bourgeois ideas."

The Peking Review gives some idea of what was showing in Peking at the time:

"The Best Way of Doing Things". A doctor working in a Chengtu hospital is a concealed Kuomintang spy. His progressive wife, learning of his reactionary past tries to persuade him to make a clean breast of things to the Party. He refuses and kills her. By relying on the masses, the public security forces eventually arrest the murderer.

"The East is Red". The story tells how members of a Peking suburban commune hurdle obstacles and successfully grow their own vegetables under the leadership of the Party.

"Streams of Water, Songs of Joy". A feature film about peasants building their own hydro-electric station and the growth of technical experts among the peasantry.

"Taming Dragons and Tigers". It describes how villagers brave dangers to get raw materials for their furnaces in the 1958 drive for steel.